MVSGRAVES

MOTIVES,

AND

REASONS,

FOR HIS SECESSION AND DISSEVERING FROM THE CHVRCH OF ROME AND HER DOctrine, *after that hee had for* 20. *yeeres liued a* Carthusian Monke, returning at Easter last into England.

WHEREIN, AFTER THE DECLAration of his Conuersion, hee openeth di*uers absurdities practised in that Church*, being not matters of report, but such things *whereof he hath beene an eye and* eare witnesse.

AT LONDON,
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TO

THE MOST REVEREND FATHER IN GOD, GEORGE, THE LORD Arch-biſhop of Canterburie his Grace, *Primate and Metropolitane of* all England, his very good LORD.

MOſt Reuerend, and Gracious Father in God: Notwithſtanding that in Publike Audience at Clarkenwell, I haue renounced the Church of Rome and her doctrine, and declared my ſelfe moſt willing to imbrace all and euery article of the Church of England, becauſe I could not at that time ſo

fully open and lay downe the motiues and grounds of my Conuerſion as I intended, I promiſed to explane my ſelfe more amply, not only to that audience, but alſo vnto the whole World, by putting my motiues forth in Print. Hauing therefore in ſome ſort diſchargd my promiſe, by collecting, though not all, yet the chiefeſt of my motiues, and foreſeeing not only what ſharp cenſures, but alſo what great oppoſition, theſe my poore endeuours muſt ſuſtaine, and conſidering that a weake body hath neede of a ſtrong ſupport, preſuming vpon your Graces fauour, I thought it moſt conuenient, to dedicate theſe my firſt fruits vnto the high Prieſt: Not only to the end that this ſmall treatiſe might with more ſecurity preſent it ſelfe both to foes and friends vnder your Graces protection, but alſo that the oblation of this ſmall Mite might ſatiſfie for ſome part of the great obligation and duty I owe vnto your Grace, and moreouer be a teſtimonie of my moſt humble affection and deareſt reſpect. Thus moſt humbly deſiring your Graces gracious and

fauourable

fauourable countenance, and beſeeching the Lord of Heauen long to protect and preſerue your Grace in all health and happineſſe, to his Honour and the comfort of his Church,

I reſt your Graces moſt
humble ſeruant,

Chriſtopher Muſgraue.

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Muſ-

MVSGRAVES MOTIVES AND REASONS FOR HIS SECESsion and disseuering from the Church of *Rome, and her Doctrine.*

CHAP. I.

Containing the manner of his Conuersion.

WEE reade in the ninth of Saint *Johns* Gospell, that when as Christ by his omnipotency had open'd the eyes of a man that was borne blind, not onely his neighbours, and the vulgar sort, but also the Phariſes themselues were very desirous to know, in what maner, or by what meanes Christ did open the blind mans eyes. And therefore they asked him that was restored to his sight, *How were thine eyes opened?* And Ioh. 9. 10.

 againe,

againe, in the 26. verse, *How opened hee thine eyes?* It being indeed a most strange and admirable thing, yea a miracle, the like wherof
Ioh. 9. 32. was neuer heard since *the beginning of the World, that any man opened the eyes of one that was borne blinde.* The man who was restored to his sight, answered, and said, that a man called *Jesus*, made clay, and anoynted his eyes, and bade him goe to the Poole *Syloam* and wash; and hee went and washed, and receiued his sight.

This was a very strange miracle, and worthy not only of admiration, but also of all thankesgiuing, loue and adoration, being indeed a most euident argument and testimonie both of our Sauiours loue and Omnipotency. But farre more admirable, farre more worthy of thankes, loue, and adoration, are the loue and power which Christ manifesteth in opening the eyes of our soules, and illuminating them with the light of his grace: hee being sent, as the Prophet
Luk. 1. *Zachary* doth testifie, *To giue light to them that sit in daakneſſe*, to wit, of sinne and errour. And therefore, whensoeuer it pleaseth him, out of his great mercy and goodnesse,

to

to illuminate, the eyes of a mans ſoule who hath a long time beene blinded with ſuperſtitious errors, and bring him vnto the true Light and vnderſtanding of his Word: all ſuch, as haue knowne, and beene acquainted with ſuch a man, may not onely admire, congratulate, and prayſe God for ſuch a mans conuerſion, but alſo, may iuſtly demand of him the manner and meanes of his ſpirituall illumination. And becauſe a mans friends and neighbours may be of the vulgar and vnlearned ſort, for their better ſatisfaction, they may refer ſuch a man vnto the examination of the Phariſes, whereby the Clergy and moſt learned may be vnderſtood, that they alſo may inquire and know, how and by what meanes, the eyes of his ſoule were opened.

And therefore, ſince it hath pleaſed almighty God, of his infinite loue, and by the powerfull operation of his grace, after a long time ſpent in blind ſuperſtition, at length to diſſipate the darke cloud of error, (wherewithall the eyes of my ſoule were darkened,) with the bright-ſhining Beames of his Grace, to giue ſatisfaction to all

true Proteſtants, which (I doubt not) doe congratulate, with mee, and giue GOD thankes for my conuerſion; and moreouer, to defend my ſelfe from the calumniations of Papiſts, whoſe enuy is ſo great, that they deeme me rather peruerted then conuerted, and to obſcure the powerfull operation of Gods grace, impute my leauing of them and their doctrine, vnto want of wit, or a touch of frenſie, or vnto deſire and hope of preferment: I will ſyncerely and briefly ſet downe the meanes and manner of my conuerſion.

Thus I anſwere to ſuch, as out of loue deſire to know how, and in what manner the eyes of my ſoule were opened, and alſo vnto ſuch as thinke and ſay out of enuy, that the eyes of my ſoule are rather obſcured, then any way illuminated. That a man called *Ieſus* made clay, and anoynted mine eyes, and ſayd vnto me, Goe vnto the poole of Syloam and waſh, and thou ſhalt ſee: and I went and waſhed, and doe ſee. And becauſe men may aske of mee, what *Ieſus* did vnto me, I muſt confeſſe, how that after the liking and affection, which (through the weak-

weakeneſſe of my vnderſtanding and iudgement at that time) I did take towards the Church of Rome and her doctrine, and alſo that particular affection and liking vnto the Order of Carthuſians, wherein I put my ſelfe firſt to probation, and afterwards tyed my ſelfe by profeſſion: After ſome yeeres ſpent, with as great zeale and induſtry as I could, (being alwayes deſirous, according to my little vnderſtanding, and penury of time, to ſearch and find out the grounds and reaſons of all ceremonies and obſeruations,) it being a thing not permitted in a mans nouiſhip, leſt perhaps comming to vnderſtand things aright, he ſhould alter his minde, and if it were permitted, yet the obligation a nouice hath, to learne the ceremonies and obſeruations of the order, which are both many and very difficult, will not afford a Nouice to doe any thing elſe, but onely to dedicate himſelfe wholy to the practice of them, which to doe well, will require three or foure yeeres labour and iuduſtry.

Being freed from that inconuenience, and ſtealing time euen from that little time,

which was limited for reſt, to wit, the ſpace of ſixe houres in a night; I betooke my ſelfe to earneſt conſideration of euery thing, wiſhing and deſiring that it might pleaſe Almighty God, to ſhew me the meanes and way how to attaine vnto ſuch knowledge. And he that is alwayes moſt ready to helpe ſuch as fly vnto him for aid, to wit, *Ieſus*, who according to the interpretation of his Name, is the true Shepheard, and Sauiour of our ſoules, vouchſafed to make clay, and anoynt mine eyes, by laying a great number of ſerious obſeruations before the eyes of my ſoule, wherewithall my eyes were not a little dazeled at the firſt, vntill it pleaſed the ſame *Ieſus* by the inſpiration of his Spirit to bid me goe to Syloam, indeed a two-fold Syloam, one of holy Scripture, and the other of ancient Fathers, and there to waſh my eyes, and vndoubtedly I ſhould by practice of them bee reſtored to my ſight, and vnderſtand aright thoſe doubts and difficulties, wherewithall I was perplexed, and bee able to diſcerne light from darkneſſe, and truth from falſhood.

And betaking my ſelfe to the reading of the

the Scriptures and ancient Fathers, and comparing the eſtate of the Primitiue Church, with the preſent eſtate and gouernment of the Church of England, and of the Church of Rome, I ſoone perceiued, how farre the Church of Rome had plunged her ſelf into that noiſome puddle of ſuperſtition, and was quite falne from her wonted purity (and as I may tearme it, innocency) and now polluted with a multitude of deformties, which haue ſprung from out the roots of Ambition, Auarice, and Hypocriſie.

On the other part I conſidered, how that our Church of England (howbeit for many yeeres paſt, our ſinnes hauing deſerued that ſcourge, it had adhered vnto the Church of Rome,) had now not onely ſhaken off the yoke of ſuperſtition, but alſo lymphed her ſelfe of all thoſe deformities which any way did ſtaine her ancient beauty, and was reſtored to her former purity, and ſplendor of the Primitiue Church; Mine eyes being opened, I ſaw an infinit number of abſurdites, and how far I my ſelfe had beene deceiued, and into what great

great danger both of soule and body I had cast my selfe, by vndertaking that course of life, wherein great piety is pretended and prescribed, but great dissimulation and hypocrisie practized, as I shall briefly with examples (whereof I haue beene an eye witnesse) iustifie.

Chap. II.

Contayning the first Motiue of dislike of the Church of Rome, and her doctrine.

THe first thing that moued mee to search and looke into the errors of the Church of Rome: was the consideration of the great insufficiency and want of learning in many persons of the Order of Carthusians, there being indeed in most Monasteries of that Order, diuers admitted, not onely to that Order, but also vnto the dignity of Priesthood, which can hardly reade, much lesse vnderstand their Masse, but to speake or write Latine altogether vnable. I could nominate diuers, both English men and strangers,

strangers of this stampe, whose names for their honours sake I conceale. But wondering with my selfe, what should cause superiours of that Order to admit such insufficient men, and asking familiarly of some graue and wise men, what might be the reason, they gaue me a two-fold reason; The first, that Carthusians liuing a solitary and retyred course of life, and not going abroad to preach, and conuerse amongst seculars, had not need of any great learning. But I answered that they were bound, both by the Canons of the Church, and also by their statutes, to admit none but such as were *sufficienter docti*, sufficiently learned.

The policy of Superiors to keepe their places.

The second answere was, that it was the policy of many Priors in that Order, to admit simple and vnlearned men, to bee Monkes, to that end, that the Priors themselues might keepe their places of superiority the longer, and with more security, whilst there were no persons sufficiently qualified, for to supply such places.

This gaue me a great distaste: for howbeit I my selfe was too too presumptuous in taking the dignity of Priesthood vpon me:

neuertheleſſe, I could neuer endure that men more vnfit then my ſelfe, ſhould be admitted, howbeit diuers by ſhifts and ſleights were admitted, which are not onely in reſpect of their ignorance burdenſome, both to themſelues & others, but alſo according to that ſaying, that, *learning hath no greater enemy then ignorance.* So no men are more enuious, more full of ſpite, more malicious, and more troubleſome, then ſuch blind buzzards, which cannot giue the definition of a Prieſt, nor conſter three lynes of their Maſſe.

CHAP. III.

Concerning the oppreſſion of inferiour religious men by ſuperiours amongſt Carthuſians.

ANother diſlike that I did take both of the Order of Carthuſians, and of the Church of Rome, did ariſe from the ordinary oppreſſion of poore honeſt-harted and zealouſly-minded men, *howbeit not according to knowledge*, I meane of ſuch, as out of a true

deſire

desire to obserue regular discipline, (being also bound by their statutes thereunto) did at any time informe against the dissolute, and deboyse liuing of their superiours, Such men, as in respect of their true feruour, and earnest desire to keepe their Order and statutes, deserued both loue and commendations amongst men of their owne profession, were sure to finde all bitternesse, and persecution *vsq; ad internecionem*. And howbeit their complaints were *clariora Luce meridiana*, clearer then the Sunne, notwithstanding, superiours of that Order, one to support another, would make them more obscure then darknesse it selfe, and so deuise all meanes possible to oppresse their inferiours. And hereof I will put downe one or two examples.

Joannes de Sancto Huberto, whilom Vicar of the Carthusian Monastery of *Martins Busse* in Flanders, being most certainly informed of many irreligious actions of his Prior, and amongst other matters, that his Prior had got a maid with child, hee being Vicar, thought himself bound in conscience (as hee was indeed) to informe against his

Prior, vnto the ſuperiours of that order: and being deſirous to haue the aduice of Father *Brullot*, who had ſometime beene the Proctor of *Martins* Buſſe, and was dwelling at Lyre, did write vnto him: and his letter being intercepted, and opened by the Prior of *Martius* Buſſe, who perceiued that his Vicar intended to proſecute that buſineſſe againſt him, the Prior ſent for the Viſitors of that Prouince, to complaine againſt his Vicar, how that he had defamed him, by writing ſuch a letter vnto Father *Brullot*. The matter came to ſcanning, and *Ioannes de Sancta Huberto* did produce two Prieſts of the ſame Monaſtery that gaue witneſſe againſt the Prior. But they were not accepted by the Viſitors, and both the Vicar and the other two religious men, were cenſured by the Viſitors to bee impriſoned for defaming of their Prior, and the Vicar & one of the two were both put in priſon, but the third was not, becauſe a Canon of Gant, who was his kinsman, did write a very threatning letter vnto the chiefe Viſitor, warning him not to meddle with his Couſin, nor to puniſh him any way, becauſe, if ſo be that he

ſhould

should do it, he would easily proue that businesse; whereof the Prior was accused, to bee true, both to the Visitors and Priors shame, and ignominie of the whole order.

Notwithstanding the Prior was borne out by the Visitor, & the poore Vicar being innocent, was cast into prison, and lost his place: and the Visitor (whom otherwise I did know to bee a very honest man, yet at that time and in that businesse dealing not honestly) being demanded by a friend, wherefore he did so much oppresse the Vicar? his answer was, *Propter honorem ordinis*, to saue the honour and reputation of their order; Thinking it better to offend God by violently oppressing a poore honest man, then that the abuses and absurdities of that order (which indeed is accounted most strict and holy in outward shew, howbeit full of secret and hidden sinnes from the sight of men, though not from the eyes of God) should be manifested & made known vnto the world. And thus much I can say and iustifie vpon my conscience, that Father *Anthonie a Fine*, who had beene twenty yeeres Prior of the Carthusian Mo-

nastery of Lyre, and died Vicar of the same house, did tell me the womans name (to wit, *Petronilla*,) which had that childe by the Prior of Martins Busse.

Again, *Ioannes Briall*, being instituted Prior of the Carthusians of Liege, after a yeer or two of his residencie, gaue himselfe vnto all lasciuiousnesse of liuing and especially to continuall feastings and banquetings, in so much that many complaints were made of him vnto the Visitors; and also vnto the Generall of the whole order. And I being then at Liege, and seeing his bad and irreligious life, was much offended and scandalized, and so much the more, in respect that the Prior hauing beene professed in great Carthusia, which is the chiefest house of the whole order, and where regular discipline is most strictly obserued, was expected to bee most exemplar, and proued most deboyse, and irregular, making no more scruple of drunkennesse, then as if it had beene no sinne at all.

He continuing in this course, and presuming altogether vpon the fauour of the Generall, had danted all the Monkes of that house

houſe, that, except one, few there were that durſt write or complaine againſt him, becauſe they had no hope to obtaine iuſtice. At length I my ſelfe did informe againſt him vnto the Generall, and did vrge the buſineſſe ſo farre, that the Generall ſent a commiſſion vnto the Prior of Gant, being then newly inſtituted Viſitor of that Prouince, that hee ſhould come to examine the buſines, and doe iuſtice. But *Iacobus Dionyſij*, for that is his name, being a moſt corrupt man both in bodie & minde, (and being himſelfe in danger to loſe his place, becauſe hee had beene accuſed by his Vicar for frequenting of bawdy houſes at midnight, when as hee ſhould haue beene at Mattens with his Monkes,) to get fauour at the Generals hands, by fauouring the Prior of Liege, whom hee knew very well to bee much reſpected by the Generall,) comming to Liege to examine the buſineſſe, would not examine any ſuch, as hee thought would truely and iuſtly giue teſtimonie againſt the Prior, but by his owne authoritie would giue ſentence

for:

for the Prior against me, howbeit both my selfe and others had been eye-witnesses of the Priors often drunkennesse, and that great notice was taken in the City, of the Priors misbehauiour in that point, as a Proctor of Liege, brother in law vnto Father *Henry Christian*, a Monke of that Monastery, did with great griefe of mind certifie and tell him of.

Besides, the Popes Nuntio, hauing heard of that Priors bad life, was ready, by the Popes authoritie, to haue deposed the Prior from his office; notwithstanding the Generall and the Visitor did so much and so long support him, that hee became shameless, *quia peccator cùm in profundum venerit, contemnit*, and in fine did fall into such grosse and enormous, yea *indicibilia peccata*, sinnes not to be nominated, that hee was glad to flie and leaue both the Monastery of Liege and also his Priorship. Howbeit, that before not only my selfe, but also *Joannes Aucelinus*, and *Peter Latermius*, both Priests and Monkes of that house, had beene much oppressed and punished, for writing, and complaining of his wicked & most vnchristian life.

life. These are the proceedings of that holy order wherewithall the eyes of the whole are blinded, the superiours being for the most part both licentious and couetous, and the inferiours enuious and contentious.

Chap. IIII.

Contayning the dislike taken from the poynt of Transubstantiation.

For as much as the things before mentioned *spectant mores, & non fidem*, are matters of manners, and not of faith, to giue and manifest the reasons and motiues that moued me to alter my opinion in matters of faith, I must acknowledge, that finding such deformity of manners and conuersation euen in the first-borne and faireſt flowers of the Church of Rome; I was much afraid, and not a little danted, fearing that I had built my house vpon the sand, and not vpon a rocke, and that the tree that bare such rotten

fruit, must of necessity bee rotten at the roote; I meane, that the doctrine of her Church of Rome could hardly be authenticall, seeing that the conuersation of her holiest children was so diabolicall.

And vpon this fourth consideration I began to reflect vpon those points of Controuersie, wherin we and the Church of Rome doe most differ and dissent; And beginning with the point of Transubstantiation, howbeit the Papists are not ashamed to affirme, that the true Church hath alwaies taught, that as soone as the priest hath pronounced the words of Consecration, that the former substance of Bread and Wine is changed into the Body and Bloud of Christ, so that no other substance remaines but only Christs bodie and bloud, the accidents remaining without a subiect: both Scripture it selfe, and also the vse of the Primitiue Church, and opinion of the most ancient Fathers doe contradict this opinion: for in Scriptures we find, that euen after that blessing which Christ himselfe gaue ouer the Bread and Wine, he tearmed it the cup of the new Testament. And also it is most dif-

Matth. 26. 29. Mark 14. 25.

ferent

ferent from the doctrine of ancient Fathers: for Saint *Augustine* in his booke *de doctrina Christiana*, chap. 16. sayth, that these words, *Except you eat the flesh of the Sonne of man, and drinke his blood, &c.* are a figure, commanding vs to partake the Passion of Christ, and profitably to remember that his flesh was crucified for vs; according as Christ himselfe warned his Disciples, saying, *Doe this in remembrance of me*; And Saint *Chrysostome ad Cesarium Monachum* sayth, Bread, before it be sanctified, we call bread, but when the diuine grace sanctifies it, it is deliuered from the name of bread, and it is thought worthy the name of the Lords bodie, though the nature of bread remaine still. This is *Theodorets* opinion, who sayth, that the mysticall signes, after consecration, doe not depart from their nature, but abyde in their former substance, and figure, and forme, and may bee seene and touched as before: And moreouer, this opinion is so farre dissonant and differing from the opinion of the Primitiue Church, that it is generally confessed, that before the Lateran Councell, not yet 400. yeeres agoe, no

Dialog. in mutat. et Dialog. inconfusus.

man was bound to beleeue it, as *Tonstall* in his booke, *de Veritate Corporis et Sanguinis Christi*, saith, that before that time it was free for all men to follow their own coniecture, as concerning the manner of the reall presence. And also *Byel* and *Scotus*, two ancient Schoolemen (as *Swares* doth affirme in his 3. *Tom. distinct.* 5. and also *Sotus* in his 4. booke, *distinct.* 9. *q.* 2. *art.* 4. doth affirme) did hold this opinion to be very new and lately brought into the Church, and beleeued onely vpon the authority of the Laterane councell. And *Peter Lumbard* was so far from being of this opinion, which the Church of Rome now holdeth, that in his 4. booke of *Sentences, distinct.* 2. hee sayth of himselfe, If it be demanded, what manner of conuersion this is, whether it be formall or substantiall, or of another kinde, I am not able to define. Finding therefore this difference betwixt the Church of Rome, and the Primitiue Church, yea betwixt the Church of Rome, and Christ himselfe in this poynt, I thought it more secure for my soules health, to adhere vnto the opinion of him that cannot erre, then vnto the opini-

on of Pope *Innocent* the third, vpon whose shoulders, our new Opinionists, in this point, are glad to lay their burden: hauing no other warrant for their nouelty, but a poore sinfull mans authority, who to make himselfe great, is not ashamed to derogate from Christs authority, and exposition in this poynt, who telleth vs, that so often as wee eate or drinke of this bread or wine, wee shall doe it in remembrance onely of him, feeding on him in our hearts by faith, with thanksgiuing; telling vs in the 6. of *John*, verse 36. *The flesh profiteth nothing: it is the Spirit that quickeneth.* And vnder correction, I would demand of a Papist, whether the Sacrament of the Lords Supper, was instituted, for the feeding of our soules, or of our bodies, or of both? Now if they answere, that it was instituted, for feeding and nourishing of both, or of the soule especially, then they must confesse a thing most contrary to their owne tenents: that is, That the body and bloud of Christ is spiritually in the Sacrament to feed the soule, and not substantially to feed the body, because the soule of man being a spirituall sub-

ſtance, cannot feed vpon corporall foode, which muſt needs follow, if ſo be that the body and bloud of Chriſt be corporally in the Sacrament.

Now againe, that it is onely a ſpirituall, and not a corporall food, to feed the ſoule, and not the body, Chriſt himſelf inſinuateth in the 6. of *John* 51. verſe, ſaying, *I am the bread of Life which came downe from heauen: if any man eate of this bread, hee ſhall liue for euer:* which is meant of the life of the ſoule, we being all moſt certaine, that this our corruptible body muſt be diſſolued, and cannot liue for euer, but ſo farre as at the day of Iudgement it ſhall participate with the ſoule, of perpetuall ioy, or of perpetuall miſery, ſuſtaining in the interim a diſſolution, becauſe according to our bodies, earth we are, and into earth wee muſt returne againe. And therefore to preſerue our corporall life, wee need not the food of the body and bloud of Chriſt, we haue other materiall and naturall food ſufficient. And to feed our ſoules therewith, we cannot eate it corporally, but onely ſpiritually by Faith, the ſoule of man being incapable of any corporall foode.

And

And againe, if so be that the Body and Blood of Christ be corporally in the Sacrament, wee cut off one article from our Creed, wherein we confesse that Christ sitteth at the right Hand of God: for he being with a true naturall body vpon the Altar (as the Papists hold) is not sitting at the right hand of his Father in his humanity. But because we beleeue that hee is ascended into Heauen, and sitteth at the right Hand of his Father in his humanity, wee must also beleeue, that he is only spiritually in the Sacrament by his omnipotency.

And out of one absurdity they infer another: for by holding that Christs Body and bloud is corporally in the Sacrament, they make that which is no sinne, to be sinne, defining, that if so be that by any accident or misfortune, a Priest should let a consecrated hoste fall, or shead any of the consecrated wine, it is a mortall sinne, be it neuer so much against your will. Now how absurd this is, I referre both my selfe and others vnto the iudgement of Saint *Augustine*, who saith, that *Omne peccatum est voluntarium, et adeo voluntarium, quòd nisi esset voluntarium,*

um, non esset peccatum: that is, that euery sinne (vnderstanding actuall sinne) must be voluntary, that is committed. This consideration concerning this poynt of Transubstantiation, was a great motiue vnto the alteration of my profession.

Chap. V.

Concerning abuses committed in auricular confession.

ANother motiue of dislike of the Church of Rome and her doctrine, did arise from the consideration of those manifold absurdities and abuses committed, vnder the colour of auricular confession: It being a thing which the Church of Rome, without any warrant of Gods Word, and quite contrary to the practice of the Primitiue Church, hath taken vp at her owne hand. For first of all, to proue that they haue no warrant of Scripture for it, their owne Canon law in the 5. *distinct. de pœnitentia*, in the Glosse saith, that auricular confession

sion was taken vp onely by a certaine tradition of the Church, and not by any authority of the Old or New Testament. And *Petrus Oximensis*, whilom Diuinity reader at Salamanca, some sixe score yeeres agoe, publikely taught, that auricular confession had the beginning from a positiue law of the Church, and not from the Law of God; of the same mind was *Bonauenture*, *Medina*, and others.

And to proue that the Primitiue Church did not vse it, both *Erasmus* in his *Annotations ad Hieron. de obitu Fabiol.* and *Rhenanus* in his *Annotations, ad Tertul. de pœniten.* (being both at that time learned Papists,) did affirme that neither Christ did ordaine auricular confession, neither the ancient Church vsed it, which is confirmed by the act of *Nectarius Bishop of Constantinople*, who as the three-fold history doth testifie, when as auricular confession did first begin to creepe in, put it downe in his Church, and all the Bishops of the East did the like in theirs, as being not onely a nouelty, but also in their iudgements, so far from being a soueraigne medicine for sinne (as some men

Historia Tripar. lib 9. cap. 35. Socra. li. 5. c. 9. Zozom. l 7. c. 16.

Niceph. lib. 12. cap. 28.

hold it,) that it was found rather to be a nurse of sin, Churches bieng conuerted into stewes, confession playing the Pandor vnto the Priest and his penitents, there to parle, and consult, I meane, vnder confession, how to effect and practise their carnall affections and designes: which indeed was the chiefest thing that moued Bishop *Nectarius* to thrust it out of Constantinople, to preuent such wickednesse, as by a wofull experience of a gentlewoman that was rauished, he found to be practised.

And I can speake vpon my owne knowledge, thus much: That I haue not noted any thing that hath opened a wider gate or way vnto sinne, then auricular confession. My reason is this; first, that many care not what they doe or say, thinke it sufficient, (be they neuer so great swearers, slaunderers, or blasphemers, or whatsoeuer actuall sinnes they commit) to goe once a yeere to confession: and moreouer, most villanies and conspiracies, which are either intended or practised against either Princes or countries, (some whereof I could specifie in particular, if so it might be well taken) are for the most

part

part opened and consulted vpon in confession: for men not daring to open such things out of confession, and being desirous to haue aduice and direction in them, propound such businesses in confession, & then vnder pretence of confessing their sinnes, they maliciously consult, how to effect and practise their sinfull purposes.

And besides that experience which I my selfe haue had of these things in that time that I heard confessions, but onely amongst a handfull of primest religious men (so reputed) amongst whom in their dayly confessions, I found continuall plotting and practising of inferiours against their superiours, and such as were in any office, and of superiours against their inferiours, how to quite and rid themselues of such religious men as they found to be zealous. *Biel* in his Canon: *lect.* 77. saith of his time, that it was an vsuall thing for men and women, to turne their confessions into babblings & curiosities, mingling profane talke concerning vile things. Now besides these absurdities, and notwithstanding that there is no warrant of Scripture for it, neither was any vse

of it in the Primitiue Church: there be diuers, and those very learned, that hold it not necessary at all. And amongst others, *Michael Bonon*, in his exposition vpon the 29. Psalme sayth, that seeing Iustification is the infusion of grace, whereupon sinne is remitted, it followeth, that confession is not necessary either for the obtaining of pardon for our sinnes, or for our iustification: for according to the true order of things, confession in time followeth contrition: & therefore seeing contrition it self is not without iustification, the said iustification may be had without confession: of this mind is *Caietan. Tom. 3. q. 8. art. 4.* saying, That a man truely contrite and sorrowful for his sinnes, standeth cleane in the iudgement of God, and is a formed member of the Church militant. And *Peter Lumbard*, in his fourth booke, *Distinct.* 18. and diuers others with him, hold, that the Priest hath no power to forgiue sinne, or to worke any spirituall effect by vertue of the keyes, which is the tenent of our Church of England, (which not disallowing confession vpon iust occasion,) notwithstanding holdeth, that the

Pag. 256. edit. Venit. 1603.

Priest

Prieſt cannot giue the penitent any ſpirituall grace, neither abſolue him otherwiſe, then declare the penitent, vpon his true contrition, to be abſolued, through the mercies and merits of Ieſus Chriſt. This conſideration of the little neceſſity men haue of auricular confeſſion, and likewiſe of the great abuſes and abſurdities committed vnder confeſsion, was a great motiue to withdraw my affection from the Church of Rome.

Chap. VI.

Concerning diuers other points: as of prayer for the ſoules in Purgatory, of Purgatory it ſelfe, Tradition and ſuch like.

MAny other motiues to diſlike the doctrine of the Church of Rome, did offer themſelues vnto the eyes of my ſoule, the which I will onely briefly ſet downe, without any long diſcourſe, leſt I ſhould offend the Reader with prolixity. Another motiue did ariſe from the abſurdity of that Tenent of the Church of Rome, which teacheth and com-

mandeth to pray for the ſoules in Purgatory, hauing no warrant of Scripture for it, neither being able to proue by Scripture, or by tradition, that there is any Purgatory at all: for *Baronius*, in the firſt volume of his late written hiſtory, going about to patronize prayer for the ſoules in Purgatory, out of the ſecond booke of *Maccabees*, which is *Apocrypha*, he inferreth to proue Purgatory, ſaying, that ſince the Church hath admitted prayer for the dead, there muſt of neceſſity be a Purgatory, otherwiſe, it were to no end to pray for the dead. But to warrant this doctrine either of Purgatory, or prayer for the dead, he hath onely this, to ſay, *Pie creditur traditum eſſe ab Apoſtolis*, that is, it is a charitable beliefe that the Church hath this doctrine by tradition from the Apoſtles.

Chap. 12. v. 43.

1. *Vol. Annal.*

And after that I began to reflect vpon tradition, eſpecially finding in the fourth ſeſſion of the firſt Councell of Trent, cha. 1. that the Church of Rome doth equalize tradition with holy Scripture, and that *Baronius* in his late written Hiſtory, is not aſhamed to preferre it before Scripture, ſaying,

Videas

Videas quanti ponderis sit ipsa traditio, vt ex ipsa noui testamenti scripta omnia authoritatem acceperint: Consider, saith he, of what force and authority tradition is, seeing that the new Testament is authorized by it. And it followeth, *Traditio fundamentum Scripturarum, in eoq; istas excellunt, quod illæ nisi traditione firmentur, non subsistant, hæ vero etiam sine scriptis, suam obtineant firmitatem,* that is, the ground or foundation of Scripture is tradition, and herein doth excell it, because Scripture cannot stand without tradition, but tradition can stand without Scripture. Looking vpon the opinion of Ancient Fathers touching this poynt, I found that *Basil* the Great, an ancient Greeke Author, writeth to this effect: *It is necessary and consonant to reason, that euery man learne that which is needfull out of Scripture; both for the fulnesse of Godlinesse, and lest they be inured to humane Tradition.* Where, out of this one mans opinion, a man may sufficiently gather, that tradition in the Primitiue Church was of small reputation, but rather suspected as an inuention to subuert true Religion: for when as the Church

An. 53.

Regul. Contract. 95.

of

of Rome began to varie from the doctrine of the Primitiue Church, & to bring in these poynts of Purgatory, Prayer for the dead, auricular Confession, Pardons, Plenarie Indulgences, Praying to saints, Hallowing of beads, medals, crosses, *Agnus Deis*, and such like fooleries, which are meere humane subtill inuentions, arising from the auarice and ambition of the Clergie, which by these meanes gleane the common people, and picke their pockets, vnder pretended piety, whilst they make them pay so much for euer Pardon, so much for Masses that are said or sung for the dead, giue this or that to the Church, for to haue an Annuall or Anniuersary masse for themselues and their friends, and intice men to buy hallowed medals, crosses, *Agnus Deis*, and such like, perswading them, that laying such hallowed things vpon an Altar where Masse is said or sung, they shal deliuer a soule out of Purgatory: Hauing no warrant of Scripture for any such thing, but onely their tradition, depriuing indeede the Laytie of the vse of Scripture; yea and from reading of any bookes whatsoeuer, that doe not agree with

their

their doctrine and discipline, impose vpon them the yoke of tradition, and by this meanes keepe them not only in blindnesse of conscience, but also in slauish obedience, it being, as they teach, Anathema for any man to contradict or reiect whatsoeuer the Church shall impose or inioyne vnder the title of tradition, it being indeed the chiefest & strongest pillar they haue to support their positiõs; in so much that *Andradius* speaking of tradition, saith, *Quã traditionum authoritatem si tollas, nutare iam et vacillare videbuntur*, that is, many poynts of the Romish faith would reele, if they were not supported by traditiõ. The due cõsideration of this point, bred a great distaste in my soule: and no lesse dislike I tooke of Romish doctrine and discipline, when I began to consider the great ambition of that Church, which is so farre gone frõ the humility of the Primitiue Church, that whereas in former times the Bishops of Rome liued in great humility, patience, and pouertie, attending vnto that one thing which is most necessarie; and before the time of *Constantine* the Great, and many yeeres after, were so farre from

Orthoddox. explicat. lib. 2.

aſſuming any ſecular authoritie vpon them, that without the Emperors fauour and aſſent, no man was admitted to bee Biſhop of Rome: now are ſo farre gone from the path of humility, that they ſit vpon the pinnacle of arrogancie, aſſuming more authoritie by many degrees both ſpiritually and temporally, then euer Chriſt gaue vnto his Apoſtles, or vnto *Peter*, whoſe ſucceſſors they challenge themſelues to be, in ſo much that as before, no man could be Biſhop of Rome, without the conſent of the Emperor, ſo now, no man can be Emperor, but by the aſſent of the Pope; otherwiſe hee ſhall bee excommunicate, yea, and the Pope is now of that authority, or at the leaſt, taketh ſo much authority vpon him, that he maketh no ſcruple to depoſe Emperours and Kings, and to diſpence with ſubiects for withdrawing their allegeance from their true and naturall Princes, which are any way oppoſite vnto the Church of Rome. Theſe things are ſufficiently knowne both by ancient and moderne hiſtories, which mention both ancient and moderne examples to this effect.

Againe,

Againe, reflecting vpon the bad behauiour and liuing of Romiſh Prieſts, it did breede a great diſtaſte in my Conſcience, to conſider how prieſts, which as they hold haue vowed Chaſtity, lye wallowing in the ſordid puddle of luſt. And if any man ſhall thinke or imagine that I ſpeake out of ſpleene, and not of ſyncerity, I could referre him for proofe hereof, vnto the very place, a great and popular City of theirs, wherein hee is not accounted a Noble and Worthy Gentleman, that is not deſcended from a Prieſt either ſecular or religious, the moſt part of that Citty being deſcended from prieſts: ſuch is the incontinency of that place. And not only there, but alſo in all other places it is a common practice of Churchmen, vnder the pretence of keeping ſpirituall Daughters, to keepe damned and common Courtezanes, or elſe make little or no ſcruple at all to frequent diſhoneſt houſes, as a little before my comming away from Macline, a Prieſt at Bruſſels did verifie, by going in the night-time to a diſhoneſt houſe, and miſſing the doore, went vnto a wrong houſe, where

knocking at the doore, the good-wife came to open the doore, and ſeeing the Prieſt, told him that he was deceiued, and that that houſe was not a houſe of that quality, hee tooke it to be. The Prieſt for anger drew his knife vpon the woman, which had a child in her arme: the woman crying out, her husband came in, and reprehended the Prieſt: whereupon the Prieſt cut him with his knife quite ouer the belly, and hurt both the woman and the child. Many ſuch examples might be produced both of ſeculars, and religious Prieſts and Nunnes.

The due conſideration of theſe things, and of many more of which, I cannot now intend to diſcourſe, as alſo the dayly reading of the Scriptures, and ancient Fathers, together with the aſsiſtance of Gods grace, reſtored me to ſight againe, which through my owne folly, I had loſt. And when I clearely perceiued, how far I had done amiſſe, not onely by aſſenting vnto the Church of Rome, but alſo by betaking my ſelfe vnto ſuch a courſe of life, as that was: I was wonderfull ſorry, and much afflicted in conſcience, moſt willing, if oportunity had ſerued,

to

to haue giuen ouer all, and retyred my ſelfe vnto my Mother Church: onely the conſideration of my profeſsion did ſomewhat dant me, thinking that I ſhould be accounted an Apoſtata, vntill it pleaſed the Lord to ſend me this reſolution, that an vndiſcreet vow is better broken then kept, eſpecially when it tendeth to the endangering of a mans ſoule.

And becauſe ſome may aske of me, wherfore I did not conſider theſe things at the firſt, in the time of my probation; I muſt anſwere, as I did in the beginning, that in the time of a mans Nouice-ſhip, hee is ſo much imployed in learning the ceremonies, and obſeruations of that Order, that he hath no time vacant, to looke after other matters, and beſides, he is not permitted to reade any bookes, but ſuch as the Prior, and his Maſter ſhall appoynt, which commonly are bookes fit onely to nuzzle a man in blinde deuotion, not to inſtruct him in matters of religion. Hauing therfore liued a long time in great perplexity, & not finding any comfort or reſt of conſcience, in that ſea of diſquiet and perturbation, I reſolued with *Noe's*

doue, to returne vnto my mother Church, the which, by Gods good assistance, I haue obtayned vnto the great comfort of my soule, and doe with all my heart imbrace all and euery Article of the Church of England, being most ready, according to my ability, to impend all the power and strength both of my soule and body, yea and my deerest bloud, for the assertion and promotion of them, desiring and wishing no greater blessing at Gods hands, but that I may bee found worthy, and able (though in the meanest degree) to doe God and my Soueraigne seruice in the ministery.

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